

Winter 1969

# La Salle Magazine Winter 1969

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Winter 1969

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# LaSalle

A QUARTERLY LA SALLE COLLEGE MAGAZINE



Dr. Roland Holroyd

## A Man for All Seasons



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CREDITS—Cover photo, inside back cover, pages 4 and 5, Davor Photos; page 1 and 24, Lawrence Kanevsky; page 15 and back cover, Bradford Bachrach; page 18, Rev. John E. Wrigley; page 23, Ralph Howard; all others by Charles F. Sibre.

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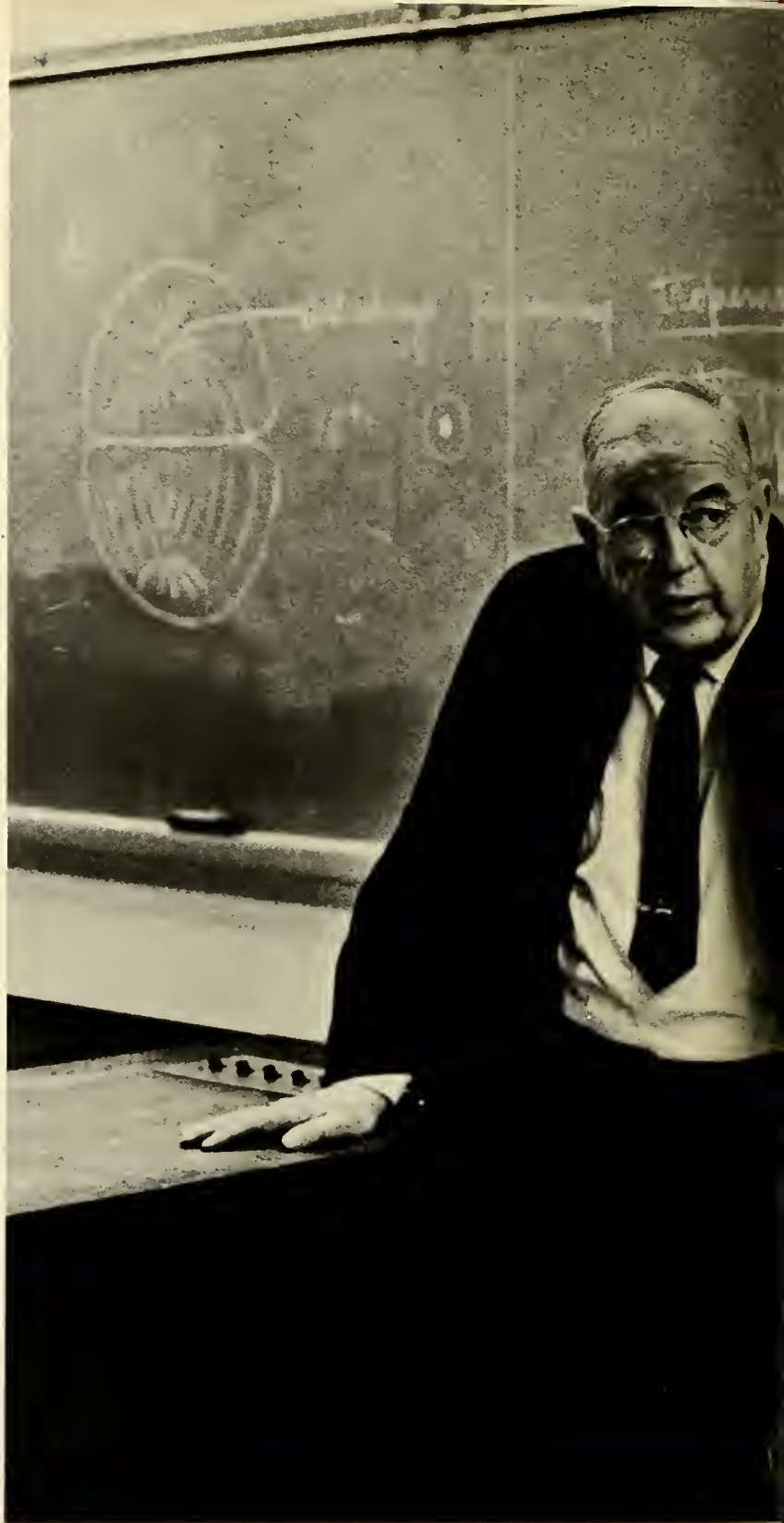
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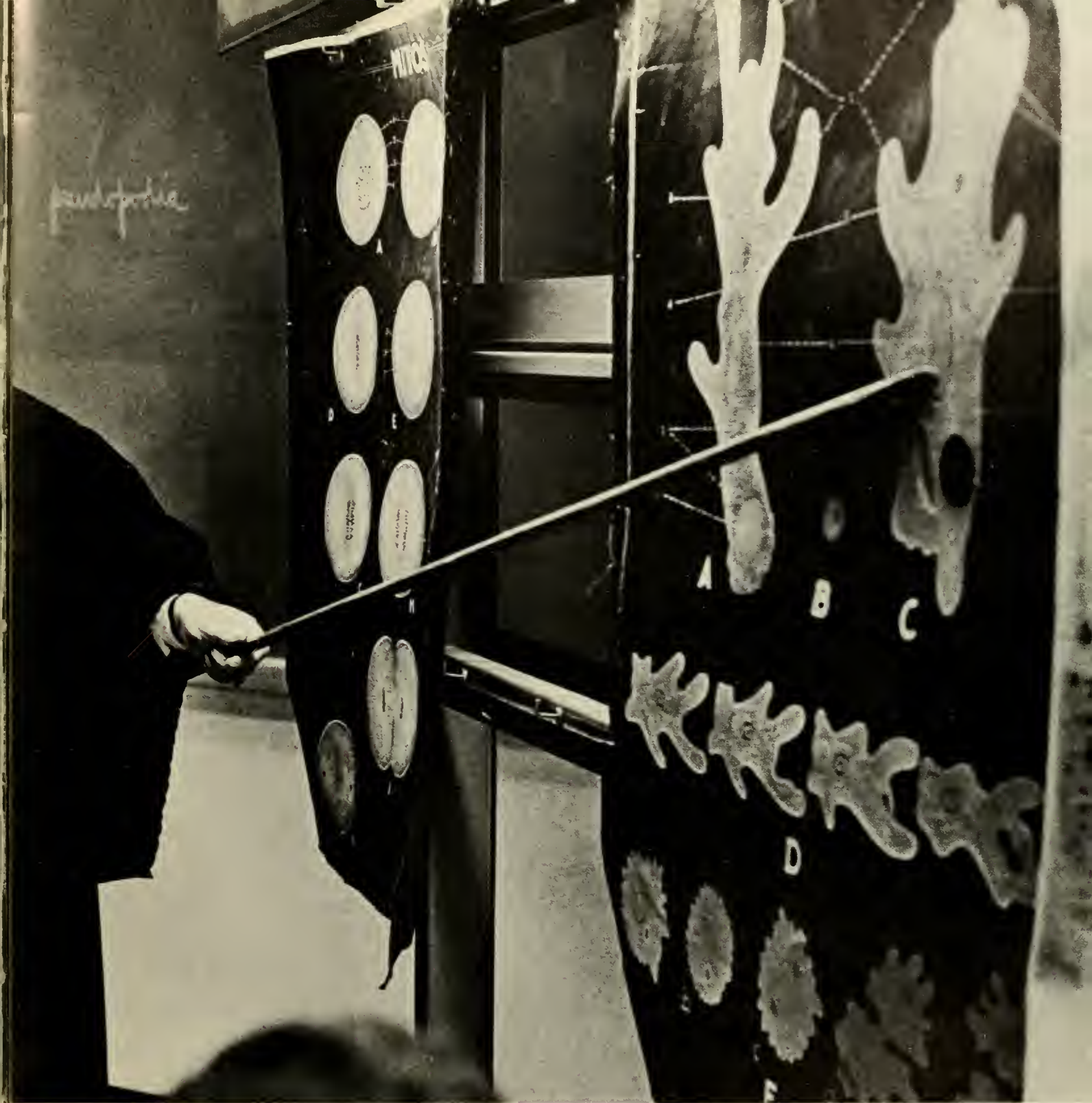


## A Man

BY JOHN J. KEENAN, '52

ASSOCIATE PROFESSOR OF ENGLISH





# for All Seasons

A La Salle legend in his own time, Dr. Roland Holroyd is anticipating a third generation of biology students—who seem to be getting 'younger' each year.

## *He is a walking history of the College*

THEY SAY the office sometimes shapes the man. Not in this case.

The office is what modern architects call "functional." Bare white walls made of concrete block. Formica-topped desk. Room length lab table with sink. One large window with vertical blinds. Efficient, but a bit cold.

Enter the man, wearing a full-length black academic robe. He pats the shoulder of the student on his right gently, talking all the while in a soft, rapid delivery. Another student stands to his left and slightly behind, waiting his turn. Still talking, the man sheds the robe slowly and hangs it on a hanger on the chrome-plated rack. The class is officially over.

Seated now at the desk, he fumbles with a pipe and a crumpled package of Half and Half. There is a tremor in the fingers since the 1960 heart attack, and it takes him longer than it should to get the pipe going. But when the smoke rises to the ceiling and the glare outside the picture window softens into twilight, the fluorescent hardness of the office is transformed. Listening to that voice and feeling that presence, the student might very well be at the other end of Mark Hopkins' log, or in a tutor's room at Oxford.

In this case, the man makes the office. To enter Dr. Holroyd's office is to be in touch with both a teacher and a tradition.

Roland Holroyd began teaching more than half a century ago while still an undergraduate assistant in the biology department of the University of Pennsylvania. His father too was a teacher in Salford, England, where Holroyd was born in 1896. He came to the United States when he was eight, was educated at Central High School and the University of Pennsylvania, receiving his Ph.D. in 1923.

His association with La Salle began in 1920, when he accepted a part-time position teaching zoology at the old site at 1240 North Broad St. There were seven pre-meds in 1922, he recalls, and without too much pressing he will be glad to read you their names from the neat little black

loose-leaf binder that was his roll book in those days. He was still an instructor at Pennsylvania during the Twenties, but left Penn to become professor of biology at La Salle in 1930, the year the College moved to its present location.

Dr. Holroyd's memories of the La Salle of the 1920's constitute one of the great untapped resources of La Salle College. He is a walking history of the College and the people who staffed it. Yet he has never succumbed to urgings to write these memoirs in some permanent form, preferring instead to salt his conversation with rich anecdotes from the past. His reason for not wanting all of this memorabilia in print is typically Holroydian: he would not for the world appear to be making fun of any of the fine men he knew so well. Even unintentionally, he would not give offense to any man, living or dead.

HE WILL tell you about many of these people warmly, however, if the coffee is good and the pipe smoke is rising in blue clouds around the fluorescent lights in the suspended ceiling.

He will tell you about the students. There was no such thing as a College Board examination then; if a man had the ambition and the tuition, he went to college. If he wanted to be a doctor, as many of Dr. Holroyd's students did, he went only for two years of pre-medical training. The College and the high school were so closely related then as to be indistinguishable, and the two-year pre-med course was for most students a kind of post-graduate high school. They were, Dr. Holroyd remembers, somewhat less intense than today's pre-meds, occasionally given to horse-play distinguished from the high school variety only by its greater imaginativeness. There was, for example, the time one of the boys brought a gun into class and fired a blank at a particularly unpopular professor, who thereupon swooned dead away.

The college student of those days dressed according to a different code from today's youth. He was seldom without coat and vest, and only the most venturesome came





## 'Here we have teachers who care about their

to school without a hat or cap. Many of the pre-meds were pharmacists or sons of pharmacists. They had a particularly good thing going for them once they earned their M.D. The physician-pharmacist could prescribe for his patients and then fill his own prescription, a practice now distinctly frowned upon by the AMA.

In the early years Dr. Holroyd was one of the few faculty members not a Christian Brother, and he was the only one not a Roman Catholic. (He was, and is, an Anglican Catholic.)

The Brothers who made up the La Salle faculty were remarkable men in many ways. There were few doctorates among them, but most had a wealth of teaching experience, sometimes ranging from grade school to college.

"As college teachers," Dr. Holroyd remembers, his eyes sparkling good-naturedly behind the metal rims of his glasses, "they were extraordinary versatile. They did not fall prey to the demon of overspecialization. As a matter of fact, superiors acted on the premise that a Brother was a teacher and a teacher could teach anything.

"I remember well an occasion during Brother Alfred's presidency when he named Brother Emilian James chairman of the newly-created economics department. In answer to Brother James' protest that he knew little about economics, the president simply handed him the textbook and the assurance that he did know English and the text was indeed written in that language."

Admitting that such stories sounded primitive in the light of the modern college, Dr. Holroyd made it clear that the more informal approach was not limited to La Salle but was part of the general setting of American education.

HIGHER education has changed greatly in the past 50 years. Though he considers himself a conservative, Dr. Holroyd sees most of the changes as being for the better. While he marvels at the number of fine and even distinguished students La Salle turned out in the days of less selective admissions, he finds the general level of his classes today is higher than ever before. "Their writing has even improved," he says. "No longer do they write 'gaul blatter' when they mean gall bladder or 'salvia' for saliva."

But the greatest advance he has seen in his 48 years at La Salle is in the professional quality of the faculty. "Here we have teachers who *care* about their students. They are teachers in the true sense of the word. I remember the atmosphere of a large university where 'teacher' was the worst thing you could say about a man. It meant he'd never be promoted beyond assistant professor."

For Dr. Holroyd, *teaching* has always been the name of the game. He deplores tendencies within the profession to place greater and greater emphasis upon research and "professional activity." The reduction in course load for both students and teachers leaves him cold. "Students can take more than five courses," he says, tucking his chin in his chest and lowering his eyes. "And 12 hours a week is not a heavy load for a teacher; I taught 23 hours a week for years."





## students'

Perhaps no award among the many honors he has received means more to him than the Lindback Award for Distinguished Teaching. Together with his old friend, Dr. Joseph Flubacher, professor of economics, Dr. Holroyd received the first such award given at La Salle in 1961.

Holroyd is a legendary teacher. No gathering of former biology majors at La Salle is without its galaxy of shared memories of Holroydian humor and affable imitations of "the good doctor." So famous are many of his anecdotes that student rumor has it that they are written in the margins of his notes; when a slight smile plays about his lips momentarily, one knows that there is a favorite joke of the doctor's on the next page and settles back in pleasant anticipation.

The doctor hotly denies such calumnies.

"It just happens that a key word or phrase always reminds me of a good story," he says, "and then of course it's sound psychology also to relieve the pressures of concentration every so often and give cramped fingers a chance to recover. I wouldn't be surprised if my little stories sometimes help a student remember an important point. What do you think?"

No memory of a Holroyd lecture is complete without reference to two things: the ubiquitous charts and the flowing academic gown. The charts are still there, looking a bit more faded against the white walls of the Science

Center than they used to when they hung in College Hall 214. The gown, too, has stood the test of time and become part of the Holroyd myth.

The story of the gown began in 1925. After a visit to Princeton, where he had to borrow an academic gown to enter one of the dining halls, Dr. Holroyd returned thoughtfully to La Salle. Here, too, he saw black gowns on his fellow faculty members—the Brothers' habits.

To the students, the black-robed figures had the true authority of genuine teachers; the few part-timers in mufti who assayed the role of professors were obviously not for real.

**I**NSPIRED by the English tradition of wearing academic gowns and prodded by the exigencies of the situation, the young teacher went out and purchased (for the not inconsiderable sum of \$8.00) a doctoral gown. The change in his classes was remarkable, he remembers. A new symbol had been born. He was now indisputably the real thing. The gown was here to stay. One can no more imagine a Holroyd lecture without the gown than he can visualize the good doctor sitting on the desk wearing a tee-shirt and sandals.

The symbolism of the academic gown is related to Roland Holroyd's conception of the teacher's role. He believes in dignity, in authority, in the teacher's role as an exemplary figure. He has never quite been able to take kindly to attitudes that see the teacher as "one of the boys." He is proud of the fact that he has never shed his coat in the classroom even during the hottest days of summer school, that he does not smoke or allow others to do so during a formal lecture, that he lectures in a standing position from behind his lecturn, not slumped over a student chair.

—continued



## *Although a traditionalist, he is not opposed to change*

If such opinions label him "old-fashioned," he obviously could not care less. He is a man who has shaped his own values and attitudes, and the changing winds of academic fashion do not sway him.

The current waves of student unrest on so many campuses seem to him to be inevitable results of the loss of personal contact between student and teacher. "You cannot make of college a culture-cafeteria," he says, "or a fact-foundry."

In both public and private remarks, Dr. Holroyd has warned La Salle against becoming too large, so large that students and teachers do not really get to know one another.

"Minds at work must rub together," he said when he spoke at the dedication of the Science Center. "We must not make the mistake of thinking that the greater the number of students we teach, the better our college will be. Size is not a good criterion . . . Often the quality of teaching is in inverse proportion to the number taught. Students are not like plants in a conservatory to be watered daily with information or sprayed with error-repellants. They are individuals: human souls—not material."

He is skeptical about many of the experiments now being tried in higher education. While he is not against student involvement in academic policy-making, he believes that this involvement should be limited to students who have proved their commitment by performance; for example, those seniors who are on the Deans' List.

On the issue of whether students should be required to attend class, Dr. Holroyd believes that taking roll is an indication on his part of caring for the student.

"If a student is not there, I am concerned about him. Is he sick? Will he be able to make up the work? He is part of my class, and when a part is missing, it should be a matter of concern to the teacher."

IT is doubtful whether the word *paternalistic* would have the unfavorable connotations for Dr. Holroyd that it has for many of today's reformers. He has never been ashamed of his fatherly concern for the young. He takes special pride in the fact that he is now teaching sons of his former students. (He had his first taste of the second-generation of Holroydians 22 years ago, claims he will hang up his gown for good when the initial representative of the third generation shows up.)

Although he has taught hundreds of pre-medical students, he takes a biologist's special pride in the more limited numbers who have followed him in his love for botany and zoology.

"My greatest satisfaction looking back over the years is to think that I've had some part in starting the fer-

mentation in some fine minds, minds like that of John Penny, once my student and now my chairman."

A number of Dr. Holroyd's former students are now on the faculty, a fact which gives him no little satisfaction. He is not overly concerned with the spectre of inbreeding, noting that all of the men have had exposure to other institutions in their graduate study. Those that return have a healthy dedication to La Salle. He compares it to a transfusion of new blood of the same type. "Remember, it's possible to kill the patient with a transfusion of an incompatible blood type," he says.

ALTHOUGH Dr. Holroyd is proud to be called a traditionalist, he is not opposed to change. He is opposed to change for the sake of change.

He would not be opposed, for example, to one of the most drastic changes the College might make: the change from a men's college to a coeducational institution. In fact he sees the possibility of co-education as offering educational benefits, inspiring the male majority to better efforts.

He is optimistic about the direction La Salle has chosen for the future. Better to strive to become a "first-rate college" says he, "than a fifth-rate university." What he fears most is that bigness will diminish the personal ties which, in his view, make the College what it is.

"The College is not the buildings" he says earnestly. "The students, the teachers, the alumni—they are the College. I hate to hear a man say he was graduated *from* La Salle. He was graduated *in* La Salle, not separated from his College. One of our problems in the future is going to be that of making all of the components—students, teachers, and alumni—feel this sense of close association with La Salle. Without it, there is no College."

The telephone interrupted the conversation in Dr. Holroyd's office. At the other end of the line was a colleague of many years' standing, apparently experiencing some problem. While Dr. Holroyd's voice murmured sympathetically, a visitor's eye roamed the office for the imprint of its occupant. It was there. Stacks of examination papers, piles of journals with page markers in each, books lining the desk . . . the marks of a teacher. And in the far corner of the room, a bookcase filled with yearbooks from the past, catalogues going back to 1920, and a neat collection of rollbooks piled in impressive numbers . . . the marks of a tradition. ■

*Mr. Keenan, who joined the La Salle staff in 1959, has been a frequent contributor to LA SALLE. Last spring, he was among the recipients of the 1968 Lindback Awards for distinguished teaching.*



# On Wister Woods

An historical vignette by  
E. FRANCIS HANLON,  
INSTRUCTOR IN ENGLISH

TIME WAS when there was no traffic jam at 20th St. and Olney Ave. In fact, there was no traffic at all.

More than 50 years ago, what is now La Salle was part of old Germantown, where the town and country met and mingled. The present site of La Salle was a farm. The only sounds that broke the pastoral silence were the grinding of wagon wheels, the tap of a horse's hoof or the occasional tut-tut of an old model-T Ford.

One sound, however, broke the silence at regular intervals—the rattle of the old 75 trolley that ran along Olney Ave. from Frankford to the Falls of the Schuylkill. The 75 came down Chew Ave., turned into Wister St., moved into what is now Thorpe's lane (the rut beside the parking lot) and headed down Olney Ave.

On the trip west, the old 75 turned into what was then Elbow Lane and rattled along Chew Ave. Many times the pole would come off as the trolley moved along the lane, with the trees touching the trolley.

The old 75 was a local habitation and a name. It was a local institution, the butt of satire and humor. Years ago, the amateur players at the Immaculate Conception Hall, on Chelten Ave. near Chew St., put the old 75 on the stage in a comedy skit that brought the house down. The amateur group at the hall was the fore runner of the La Salle Players. Several of the stars in those performances were Helen Fisher and the comedy team of Cleve Dougherty and Putty Finnegan. Dougherty and Finnegan were star performers who indulged in local humor and satire.

In those days, Olney Ave. was a dirt and stoney road with the trolley tracks in the middle. Travelling along the avenue was a rattling ride. I remember it well because I often drove my father's model-T Ford along it to the dumps located at Ogontz Ave., just below where Central High School now stands.

Where the dormitories of La Salle now stand was once the site of the tennis courts of the old Belfield Country Club. The men sported white flannels and the women played in long skirts and straw hats.

Along Olney Ave., where College Hall now stands, the golf course of the Belfield Country Club was located. The course spread out to Ogontz Ave. and Church Lane, in what was then called Branchtown. The original property of the Belfield Club was owned by the Wister family and was part of the Belfield Farms, from which the club took its name. The club was formed in 1891 with its clubhouse on Thorpe's Lane.

The property formed the nucleus of the club and additional lands extending to York Road were leased on which the golf course was built. The course was one of the first in or near the city.

Originally, the club was organized as an ice skating group. Later, cricket, tennis, golf and other sports were added.

Some of the best golfers in the city caddied and learned their trade at Belfield. Among them were George Griffin and the Reckner brothers. They lived on Opal St., and their backyards adjoined the golf course. George Griffin later became a professional golfer and the Reckner brothers became well known figures in Philadelphia. Charlie Reckner, known as the "Mighty Mite" of Philadelphia golf, was amateur champion in 1937.

So the athletic activities at La Salle reflect a sporting tradition of the neighborhood. Basketball at La Salle follows the tradition set by the old Germantown team of the old Eastern League. The team was managed by Dave Bennis, a baseball star at the University of Pennsylvania in my college days.

Football was also part of the local sporting program. The old Germantown team played on Ladley's lot on Chew Ave. west of Chelten Ave., and in the field on the old Kiker's farm across the street. The younger generation also had a team—the Germantown Juniors. I played fullback on that team. Charley McKinney, later a star at Catholic High and Notre Dame, played on that team.

FEW OF THE old institutions around the neighborhood still exist. Among them is the House of Good Shepherd at Chew Ave. and Wister St., and the Widener Home for Crippled Children at Broad St. and Olney Ave.

Among the well-known figures in the neighborhood many years back were several clergymen.

The Rev. Henry F. Wilkie was pastor of the Presbyterian Church of the Redeemer, located at Penn and Chew Sts. He was a well-known singer and a founder of the Music League of Philadelphia. He was a popular man in the neighborhood. I can still see him hurrying along Chew St. dressed in knickers, which were popular in his day.

Father Michael Higgins, founder and pastor of the Immaculate Conception Church, was another unforgettable man. I believe that 20th and Olney was part of his parish in those days. I can see Father Higgins in his black derby and long black coat strolling along the streets of the town. He was a great walker and footed the rounds of the parish.

Time, however, moves forward. The old dirt and stone road is now a modern paved highway. The old 75 trolley has been on the junk heap for many years. The Belfield Country Club is but a memory.

However, La Salle now dominates and flourishes. The chimes ring out from College Hall tower over the campus. Laughter and dancing feet resound from the Music Hall. The green light flashes as the modern era moves forward.



# 1968 Homecoming Weekend

**re-un-ion** (re yoon' yen), 1. the act of uniting again. 2. the state of being united again. 3. a gathering of relatives, friends or associates after separation.

More than 1000 La Salle alumni once again this year enjoyed the "state of being united again" at the college's fourth annual Homecoming Weekend on the campus this fall.

Among the highlights of the weekend activities were the Homecoming Dinner Dance and the annual Tap-Off Rally, the latter marking the opening of La Salle's inter-collegiate basketball season under new coach Tom Gola.

Gola was "reunited" for the afternoon with his men-

tor during his All American days at La Salle, Ken Loeffler. Later in the day, Miss Deborah Ann Koons was selected the 1968-69 Basketball Queen.

Alumni and their families also attended the annual Stag Reunion, which opened the weekend events, and the club football team's contest with the University of Scranton. The latter proved to be an exciting afternoon despite the gridiron Explorers' loss, 8-6.

Alumni President Daniel H. Kane and La Salle President Brother Daniel Bernian, F.S.C., called the weekend's activities the most enjoyable and best organized since the inception of the Homecoming Weekend in 1965.

The Dinner-Dance assemblage (below) and Messrs. Loeffler, Gola and Brother Daniel (opposite).

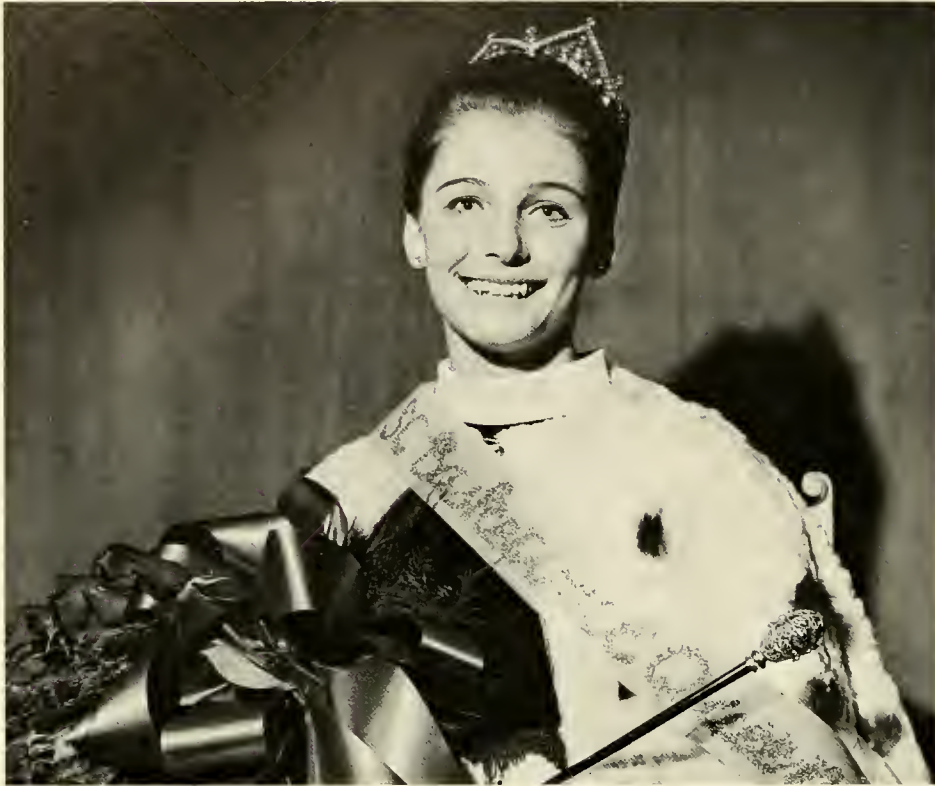






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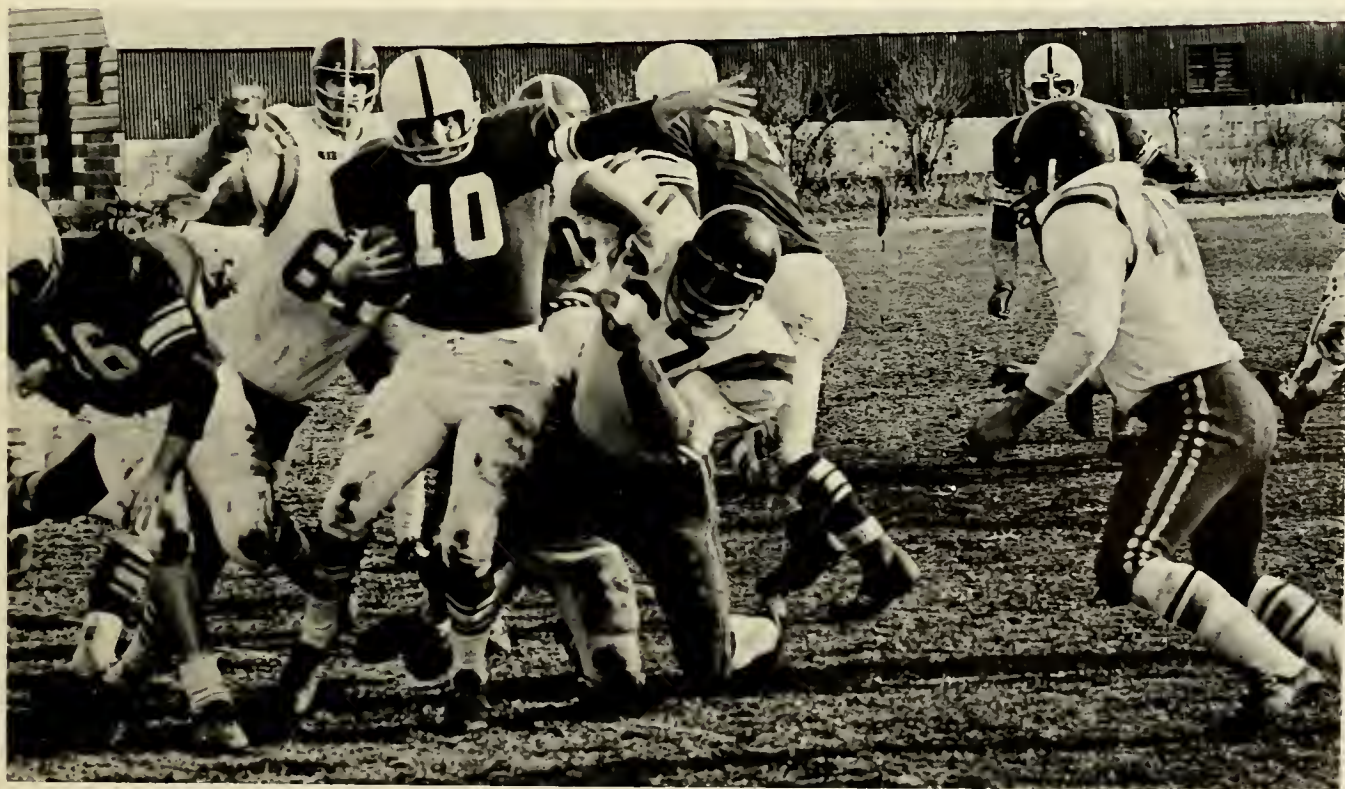
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Miss Deborah Ann Koons was chosen 1968-69 Basketball Queen (left); Alumni President Daniel H. Kane talks with alumni at the Stag Reunion (below); Brother Daniel Burke, F.S.C., chats with alumni wives at the Dinner Dance (opposite, top left); floats adorned the Tap-Off Rally parade (opp, top right), and Explorers converge on a Scranton ball carrier (opp., bottom).







LA SALLE, Winter 1969



*A Protestant social scientist evaluates the growing turmoil over change and authority in the modern Church*

# Change and

THE FIRST THING a participant observer senses within Catholic education today is change. It is an awesome spectacle to see this immense educational system in the throes of rapid, permeating, and profound social change. To be sure, this reformation will not be total, it is not universally welcomed, but it can be felt at the grass roots level.

As a marginal participant in Catholic education, I have felt a strong desire on the part of some educators and students to enter the mainstream of academic life. It is overwhelmingly apparent that they desire to leave the "ghetto." Students wish to participate in the controversies of the secular universities and faculty members seek the end of anything approximating clerical domination.

This, of course, is a drastic modification of the older Catholic conception of education, which stressed the value of teaching established truth and protecting students from dangerous influences. Catholic education was intended as a haven from alien influences—as were, to varying degrees, the educational endeavors of various Lutheran groups. American Catholic education was intended to be totalistic, emphasizing the unity of religiosity and scholarships, as Father Joseph Fichter's analysis, *Parochial School*, suggests.

However, it seems that as Catholics become more like their fellow Americans, they wish to reduce this separatism. No longer an immigrant population, their values are rapidly becoming indistinguishable from those of other white middleclass, college-educated Americans. On a personal level, this can be seen in the conflicts of those in Catholic schools. Questions about the value of family planning, the status of women, the value of personal autonomy, determinism versus free will are continually being raised. In my experience, I would estimate that about one in seven students entertain rather deep-seated doubts about their traditional faith.

What is noteworthy to a Protestant observer, though, is that much of this questioning is accompanied by a strong loyalty to the Church. While some are undoubtedly rejecting their faith, many are trying to work within its context. Critical of many aspects of the Church, curious about the perspectives of non-Catholics, these men are forming a leavening influence, a "loyal opposition" within the Church. Needless to say, such Catholics do not feel the need to be protected from alien ideas. Unfortunately, what I have seen at La Salle has often provided a healthy contrast to the situation within my own denomination, where at times it seems that only the least inquisitive,

dullest, and most conventional remain active past their teens.

This is not to say that changes within Catholic education have been thoroughgoing. Not all the students are challenged and not all the faculty are challenging. In line with what sociologist Gerhard Lenski reported in *The Religious Factor*, the average Catholic, unlike his Protestant counterpart, is more motivated by the need for social affiliation than by the need for individual achievement. Correspondingly, satisfaction in labor for its own sake, the old Protestant Ethic, is also more characteristic of Protestants than of Catholics. I have seen this general subcultural difference reflected in some of the contrasts between La Salle and other schools with which I have been familiar. One sees it in the relaxed attitude toward scholarly productivity on the part of faculty and the casual approach to academic requirements on the part of students. One sees it in the inability of students, who can perform astonishing feats of rote memorization, to criticize and evaluate the thought of academic authority figures. One sees it in the apparent tendency for grades to be given at times more on the basis of the gospel of love than on the basis of the law of justice.

MY OBSERVATIONS (which, incidentally, parallel the results of such intensive studies of Catholic higher education as John Donovan's *The Academic Man in the Catholic College*) lead me to believe there will be growing changes in the syndrome of attitudes and behavior I have described. As Catholic education moves increasingly into the mainstream of American life, an increasing number of faculty members will be in somewhat the same position as the priest-professors of Notre Dame's theology department, who were told by Father Hesburgh that it was either "publish or parish."

Much of the social change now in process, it seems to me, raises the central question of authority in the Church. In Catholic education, as in other areas of the Church's life, this seems the focal point. For example, should Father Curran exercise academic freedom or ideological orthodoxy? Is Jacqueline Grennen correct in believing that the aims of liberal education and those of church control are incompatible? How far should Catholic educators, students, and laymen go in opposing the leadership of their hierarchy?

Such problems, of course, give Lutherans a feeling of *déjà vu*. It was 450 years ago this year we first encountered this dilemma of "the freedom of the Christian man" (to quote the title of the essay in which Martin Luther raised

# Authority in The Church Today

BY RONALD H. BOHR, PH.D.  
INSTRUCTOR IN SOCIOLOGY

similar questions about ecclesiastical authority). Small wonder that the situation of a Father William Du Bay can strike such a responsive chord for us today. The issue, then and now, remains the same: to what extent can a child of the Church, acting out of love of the Church, appealing to the moral authority of the church, act in opposition to the Church?

This conflict raises a fundamental theological question: can the followers of Christ acting within history in a social organization speak with absolute trans-historical authority? As Reinhold Niebuhr once responded to a criticism of his theological position by the late Father Gustave Weigel (a critique appropriately titled "Authority in Theology"):

*There is no resolution to the conflict between these two forms of Christianity. From the standpoint of Catholicism, Protestantism is corrupted by anarchy, and the Gospel is endangered by all kinds of heresies at the fringes of its life. From the standpoint of Protestantism, the Catholic Church has an impressive trans-national unity and preserves some of the essential affirmations of the Gospel. But the price of this unity is an assertion which we must regard as essentially heretical: it is the affirmation that the Church, a historical institution, is divine. The distance between God and man, of which the prophets were so conscious, is thus obscured. Catholics must undoubtedly find our various heresies very trying. But we must confess on our part that it is not easy to be confronted on every hand with the claims of absolute truth and sometimes by the pretensions of superior virtue and justice.*

In the brief decade since this remark was penned much has happened. While the fundamental division remains, both Catholics and Protestants have had their perspectives broadened through mutual confrontation. This encounter has resulted in an increased appreciation on the part of Protestants of the role of authority and tradition in the Christian community. As any biblically-literate Protestant now knows, the New Testament itself was a result of the tradition of the first century Christian fellowship. Therefore, we have learned to be quite circumspect when setting the authority of the Bible over against that of the Christian Church.

However, Catholics have also had a valuable lesson. The same scriptural research which has given Protestants an appreciation of the role of tradition in Christianity, has taught Catholics of the diversity of that tradition. While the entire New Testament bears witness to the

unity inherent in the new life in Christ, we now recognize that the theological articulation of this unity differed from community to community. St. Paul's theology differed sharply from St. Luke's, Greek communities differed from Jewish-Christian congregations. Unity there was, but unity in diversity. A re-emphasis of our common biblical tradition has given Roman Catholics the opportunity for a renewed awareness of the possibilities of unity in diversity today.

I ALSO believe that our contemporary world situation has given Catholics a renewed awareness of what Father Du Bay termed "the human church." The current conflicts within the Church, as well as some insights from the social and behavioral sciences, have shown how the Church as an historical reality is involved in history. Because of numerous changes taking place in all areas of modern thought it must be increasingly difficult, I feel, for Catholics to believe that the Church is unaffected by the demons of history. The insight that the Church is a social institution, similar in its structure and functioning to other social institutions, has resulted in an increased awareness of the role of historical particularism in ecclesiastical decision-making. As a consequence, there seems to be a reluctant acceptance of the Pauline realization that as finite beings, even church leaders "see as through a mirror dimly."

This realization of finitude has heightened man's awareness of the potential arrogance of all social organizations. There is an increasing appreciation of the fact that the man who would die for his brother might, on behalf of his country or his religion, kill his brother. Both Protestants and Catholics have been made aware of this aspect of man's sinful pride by Reinhold Niebuhr. In *Moral Man and Immoral Society* he argued that while men will sacrifice, understand, and forgive others as individuals, once they act as representatives of a social organization they will bear no affront to the power and privilege of that group. This emphasis has informed the consciences of such eminent Catholic laymen as Daniel P. Moynihan, who once warned in these pages of "... the mindless egotism of great organizations beginning no doubt with the Church itself." ("Sanctuary" LA SALLE, Fall 1966) Catholics, it seems, are increasingly aware that unquestioned power, even the unquestioned power of saints, can result in excess and error.

Thus, while Protestants are learning the value of the unity of tradition, Catholics are learning the value of the



# *Does organizational loyalty always mean obedience?*

diversity of tradition. While Protestants are gaining an appreciation of the importance of unity in the Christian community, Catholics are gaining an appreciation of the occasional value of dissent within the Church. Though we might hesitate to admit it, conflict can be good. I trust you will not think me too parochial if I invoke the classic example of Martin Luther. In his opposition to the Church he acted in the name of the Gospel, as a son of the Church, out of love for the Church. His protest was not against tradition but in the name of tradition. His disloyalty to an historical organization represented a prophetic loyalty to the divine mission of that organization. For men today this is still a live issue: does organizational loyalty always mean obedience? How much will the Church of tomorrow be indebted to the dissenters of today? For myself, I find it quite significant that an increasing number in the Catholic Church today can at least identify with a Luther—they can share his dissatisfaction with the power structure of the Church even if they cannot accept his solution to the dilemma.

**I**N GENERAL, the question of authority in Christian education, as well as in the Christian community at large, seems to be the core problem of our age. While acknowledging the accuracy of Niebuhr's analysis of the fundamental schism between the Catholic and the Protestant view of authority, it appears that both great Christian traditions must look at this question afresh—each side looking to the other for insights it may have overlooked or de-emphasized in its own history. Catholics must learn the value of diversity while Protestants learn the value of unity. This is a needed task for we must both find a viable way to speak authoritatively to a world in which the voice of religious authority is being increasingly ignored.

If it has demonstrated nothing else, the Death of God school of theology has shown that a re-evaluation of the nature of Christian authority is in process today. To me, the publicity accorded this movement demonstrates that many men are critical of a traditional hierarchical view of religion. Man in his social and religious life is finding it increasingly difficult to accept rulings handed down from on high by any unquestioned authority. (This, it must be emphasized, is not due to any perversity on the part of contemporary man; it is due to a number of social and technological changes which have occurred in the Western world.) But it is significant that the same people who are rejecting a paternal religious authority are desperately seeking a fraternal one. Curiously, even for those to whom God is no longer father, Jesus is still brother. In fact, many are becoming more Christocentric, more impressed by the person and message of Jesus than ever before. This reflects the truth of Erik Erikson's contention that Death

of God theology presages a dramatic shift in Western society from a hierarchical system of authority to a peer-group system of authority.

This world in which the basis for authority is changing challenges Christians to find new ways of speaking with authority to men who no longer take traditional religious authority for granted. While this situation presents many dangers, it also presents great possibility.

Possibly, we are entering a new age in which the Christian Gospel will be listened to seriously, precisely because it is not routine and unquestioned. If there will be more apostasy it may well be because there is more forthright proclamation than ever before of what Christians do indeed confess. ■



*Dr. Bohr, who has taught sociology in La Salle's evening division since 1957, holds degrees from Lutheran Theological Seminary and from Wagner College. He also serves as a coordinator of psycho-social research in the behavioral research unit of the Philadelphia State Hospital.*

# New President Burke: Is God A La Salle Man?

**N**O ONE these days seems quite certain just what a college or university president should be. Or, more precisely, how he should spend his time.

Is he primarily a fund raiser, devoting most of his efforts toward the financial well-being of his school? Some of the most prominent campus chief executives have excelled at just that—and little else.

Or, perhaps, a public relations specialist who forges the necessary bond between students, faculty, alumni, and the community in which the campus is located? One writer has recently asserted that the entire PR field emerged from the expertise of the college presidents of the 1920s.

Or is he the man often seen by the students and faculty as the “scholar’s scholar”—but sometimes viewed by old grads and a pragmatic public as irrelevant to their problems and needs? He is the president, by necessity perhaps, who appears to be nearing extinction on the U.S. campus today. The species seems to be found only on the heavily-endowed college’s campus.

Quite obviously, the ideal president would possess *all* of the aforementioned traits, but he is probably president of General Motors or Gulf Oil, not Podunk U.

He is the man that the *Wall Street Journal* recently described as “a man with the versatility of Leonardo Da Vinci, the financial acumen of Bernard Baruch and the scholarly bent of Erasmus.”



Brother Burke, La Salle's 25th president next June.

Much of this is mere musing, however, because there *are* many fine college presidents abroad in the land and certainly La Salle has had its share.

One, Brother Daniel Bernian, F.S.C., Ph.D., is about to conclude 11 years of service to the college. Another, Brother Daniel Burke, F.S.C., Ph.D., will be his successor, the 25th president of La Salle College.

Neither has been, nor plans in the

near future, to head either General Motors or Gulf Oil, but one of the unique assets of church-related schools is their ability to provide men who might well have been titans of their nation were it not for their deep religious commitment.

Brother Bernian, who will have served the longest term as president in La Salle's history when he departs in June, will study in Europe on a sab-



batical leave during 1969-70 in preparation for a requested assignment to one of the Brothers' mission outpost in Africa, Latin America, or in the Philippines.

Brother Burke, 42, has been La Salle's vice president for academic affairs since 1960 and a member of the college staff since 1957, when he was appointed an assistant professor of English. He has been a Christian Brother since 1944.

He has taught English at West Philadelphia Catholic High School for Boys (1949-51), La Salle Hall in Ammendale, Md. (1951-52), and at De La Salle College in Washington (1952).

Brother Burke holds bachelor's, master's, and doctor's degrees in English from the Catholic University in Washington. He has also pursued advanced studies at the University of Pennsylvania and the University of London, and is a member of the Phi Beta Kappa honor society.

He has been a visiting lecturer at Manhattan College, where he is now a member of the board of trustees, and has been a frequent contributor of verse and criticism to many scholarly journals and periodicals—among them, *Modern Fiction Studies*, *The Commonweal*, *Thought*, *Four Quarters*, the *Journal of Arts and Letters*, and the *Encyclopedia Americana*.

Brother Burke has been a member of the Woodrow Wilson Foundation selection committee for the past three years, and is also a member of the Modern Language Association, the National Council of Teachers of English, the National Education Association, and the American Society for Aesthetics.

In making the announcement, Provincial Brother James Carey cited Brother Bernian's "outstanding contributions to the institution. His commitment to the high ideals of La Salle, his dedicated service in varied areas of the civic and academic life of Philadelphia have been truly remarkable."

Among the innovations at La Salle during Brother Bernian's tenure as president have been the appointment of two laymen as vice presidents in 1959; establishing a Faculty Senate in 1966; construction of a science center, a student union, and three residence halls; initiation of a summer music theatre on the campus in 1962, and admission of female students by the Evening Division in 1966.

Brother Bernian, 52, has held a wide variety of civic posts in the past

decade, among them his current position as chairman of the Mayor's Commission on Higher Education and the Community College, the executive committee of the Foundation for Independent Colleges, among many others.

Many thousands of La Salle alumni, students, faculty and friends can only express their appreciation to Brother Bernian and their good wishes to Brother Burke.

It may be worthwhile for all to reflect upon a Yale University trustee's evaluation of a college president's qualities:

"Yale's next president must first of all be a Yale man and a great scholar—also a social philosopher, who has at his fingertips a solution to all world problems. He must be a good public relations man and an experienced fund raiser. He must be a man of the world and yet he must also possess great spiritual qualities. He must be a leader, not too far to the right, not too far to the left, and of course not too much in the middle.

"You realize, I don't doubt, that there is only One who has most of these qualities. But there is a question even about Him: Is God a Yale man?"

RWH

## Brother Anselm, 82

BROTHER Edwin Anselm, F.S.C., a former president of La Salle College, died suddenly Nov. 20 at Mercy Hospital in Baltimore, Md. He was 82

years old.

A native of Binghamton, N.Y., Brother Anselm had been a member of the Brothers of the Christian Schools for the past 63 years. His family name was Timothy Murphy.

Brother Anselm had served in a score of Brothers' institutions along the East coast, the principal posts held at schools in the Philadelphia area. He was the first principal of West Philadelphia Catholic High School for Boys in 1926, when the Brothers assumed responsibility for the school's operation. He served in that post until 1932, when he was named president of La Salle College, a post he held until 1941.

He had been a member of La Salle's board of trustees for 36 years and had received a honorary Doctor of Laws degree from Villanova University in 1929. The La Salle alumni association presented its annual Signum Fidei medal to Brother Anselm in 1942.

## On Student Unrest

GOVERNMENT, labor and universities are responsible for much of the student unrest today, a leading U.S. economist told a La Salle audience this Fall.

Dr. Robert L. Heilbroner, professor of economics on the graduate faculty at the New School for Social Research in New York, gave his remarks at the annual fall honors convocation on the campus. Some 400 honors students, their parents, and faculty members attended.



Professors Machlup (left) and Heilbroner



Dr. Heilbroner and Dr. Fritz Machlup, Walker Professor of Economics and International Finance at Princeton University, received honorary Doctor of Laws degrees at the event, which is the traditional occasion for the presentation of honors students for recognition. La Salle President Brother Daniel Bernian, F.S.C., conferred the honorary degrees. Dr. Machlup also addressed the students.

"Thirty years ago, when I was in college," Dr. Heilbroner said, "we had clear-cut ideas as to what forces in our society were our enemies and what forces were our allies. In particular, we looked to the labor movement and to government as sources of inspiration and support for our ideals.

"Today," he asserted, "the student finds no such supporting elements in our society. He looks to business without hostility but with very little interest. He sees in labor a strong force for intolerance and even racism which destroys his allegiance with the working man. He looks to government as the source of policies which have led to a disastrous war."

"Why, then, does he turn against the university?" he asked. "The answer, I regret to state, is because he feels that the university, which should be the active supporter and exponent of his own feelings of idealism and protest, is becoming more and more the passive servant of society, interested in producing not free spirits, but bureaucrats of the mind.

"If this, as I think, is the reason behind the students' revolt against the university," Dr. Heilbroner stated, "the answer is very clear. It is for the university again, consciously, to assert its intellectual and moral leadership in a society where it is indeed difficult for young people to find examples of the courage and independence of thought and action for which they are seeking.

"One need not condone the excesses of students, many of whom have gone far beyond permissible limits in expressing their outrage, to recognize that the existence of this outrage is a challenge that should provoke within the university not anger but thoughtfulness," he concluded.

## ROTC Protest

SOME 45 La Salle students staged a peaceful protest during the college's 17th annual Army ROTC parade and Mass of St. Barbara this fall.

The protestors, most of whom were demonstrating against the one-year

mandatory ROTC training for freshmen, joined the ROTC parade of some 800 cadets on the Olney Ave. side of the campus and marched to the site of the Mass, Holy Child Church, Broad St. and Duncannon Ave. No placards were displayed, but each protestor wore a black arm band.

Approximately one-half of the demonstrators entered the church, the others returning to the campus. Those who remained maintained a vigil on a side isle until after the sermon was delivered then departed. Rev. Raymond Halligan, O.P., a La Salle chaplain, gave the sermon.

It was the second anti-ROTC demonstration at La Salle this year. Last May, about 50 students demonstrated during the ROTC's annual review on the campus. The ROTC program was initiated in 1950 and is now commanded by Army Col. Stephen Silvasy, professor of military science.

## Two Jubilarians

Two La Salle professors were honored for fifty years of teaching service this fall at a Solemn Mass, a reception and dinner on the campus.

Brother Mark Guttman, F.S.C., Ph.D., associate professor of physics, and Brother Walter Paulits, F.S.C., Ph.D., each mark 25 years as members of the Brothers of the Christian Schools.

Brother Mark joined the La Salle staff in 1954 and was chairman of the physics department from 1962 until last year. He holds bachelor's and master's degrees from the Catholic University and the Ph.D., from the University of Notre Dame.

Brother Walter has been a member of the faculty since 1966. He earned a bachelor's degree in English from the Catholic University and master's and doctoral degrees from the University of Pittsburgh.

## La Salle in Europe, '69

FOURTEEN La Salle juniors this fall began one year of study abroad at the College's branch in Fribourg, Switzerland.

The "La Salle-in-Europe" program, which is open to juniors proficient in French or German, was initiated in 1960 in cooperation with Fribourg University. Costs total \$1600 including transportation, tuition and lodging—less than tuition and lodging on the local campus for one year. Michael K. Bucsek, instructor in French, is resi-

dent director on the Fribourg campus, while Leonard A. Brownstein, assistant professor of Spanish, is director of the program at La Salle.

## Asian History Conclave

SOME 200 high school and junior high school teachers of history attended a conference on teaching of Asian world history held at La Salle this fall.

The conference was jointly sponsored by La Salle, the American Historical Association, the Philadelphia Public Schools, and the Philadelphia Archdiocesan Schools.

Principal speakers at the program were Professor Edwin Eames, of Temple University, and Professor Hillary Conroy, of the University of Pennsylvania.

## Ervin Named

DAVE (Lefty) Ervin, an outstanding two sport performer at La Salle until his graduation last June, has been added to the Explorers' basketball and baseball staffs as a part-time coach.

Ervin, 23, will assist freshman basketball coach Curt Fromal and handle some high school scouting and recruiting for head coach Tom Gola. In addition, he will assist head baseball coach Gene McConnell.

Ervin, who was co-captain of La Salle's basketball and baseball teams last year, was honored at the Explorers' Athletic Banquet in May with the Joseph Schmitz, Jr. Award as the senior who "best exemplified the high traditions of La Salle College in loyalty, sportsmanship and courage."

A starter on the basketball varsity as a sophomore, Ervin spent most of the next two years as the Explorers'



Jubilarians Paulits (left) and Guttman



sixth man and gained the reputation as one of the outstanding substitutes in the nation. He scored a total of 756 points for his career. He was a starting pitcher for three years on the baseball varsity and tied the school record for most pitching appearances in one season (12) as a sophomore.

## Urban Center Talks

"CHILD Psychology" was the topic for a series of seminars sponsored by the College's urban studies and community relations center this fall.

Among the speakers were Dr. Napoleon N. Vaughn, a psychologist; Dr. John A. Smith, of La Salle's psychology department; Dr. Warren Smith, psychiatrist; Dr. Joseph Kovatch, La Salle psychology department; Dr. Jerome F. X. Carroll, La Salle psychologist, and Dr. Merritt W. Wilson, Germantown High School psychologist.

## 1969 Mermen

LA SALLE'S swimming team will open its 1969 season at St. John's (N.Y.) on Jan. 11 and compete in a total of eleven dual meets as well as the Middle Atlantic Conference Championships.

Coach Joe Kirk's Explorers will host four meets at the Germantown YMCA, including their home opener against West Chester, Jan. 28. Other home opponents include defending MAC champion Bucknell, Villanova and Drexel.

Kirk, who has compiled an excellent 206-61 won-lost record in 25 years at the helm of the Explorers, guided La Salle to a 9-2 record and second place finish in the MAC's last year. La Salle also finished a strong sixth in the NCAA (college division) Championships.

The Explorers have nine lettermen returning headed by All American Tom Johnson, a triple winner in the MAC championships in each of the past two years. Johnson holds MAC records in the 50, 100 and 500 free-style events, the 200 yard butterfly and 200 individual medley.

The 1969 swimming schedule:

JANUARY — 11, at St. John's (N.Y.); 18, at Lafayette; 24, at Loyola (Md.); 28, West Chester; 31, Bucknell. FEBRUARY — 5, at American U.; 11, at St. Joseph's; 15, at Temple; 18, at Pennsylvania; 20, Villanova; 28, Drexel. MARCH—7-8, at Middle Atlantic Conference Championships (at Bucknell).

# Ji Hu Mei Ren Dou Du...



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# College Athletics: Who Wears the WHITE HAT ?

“WHY DOES it always have to be La Salle?” a sports-writer asked La Salle Athletic Director James J. Henry during an interview the day after the NCAA’s action against the College.

“I don’t know. I just don’t know,” Henry replied.

Henry probably thought the question was insolent, but a growing number of La Salle people—students, alumni, faculty and just plain basketball fans who have admired La Salle’s athletic teams—have been asking that question all too often over the past few years.

The puzzled, often disbelieving expressions seem to have become commonplace after it was announced that Joe Heyer had refused to accept a contract to continue as coach in 1967.

Heyer had been the third basketball coach in as many years when he was hired in 1965, succeeding Bob Walters, whose two-season tenure followed Donald (Dudey) Moore, court coach from 1959-63. They and Jim Pollard (1956-57) all struggled to equal what seems to be unassailable—the Golden Age of Gola, when La Salle attained the pinnacle of basketball recognition.

Enter James F. Harding, who came to La Salle with a reputation as a ‘winner,’ but left the College with a ‘reputation.’ He had come to La Salle with glowing references from his previous employers (Loyola of New Orleans and Gannon), a polished, apparently mild mannered gent.

La Salle seemed to have a good chance under coach Harding to once again bask in the national basketball limelight.

But hark, What now! A knocking at the gate. The plot lurched toward an unforeseen conclusion. The “mild mannered gent” apparently had one flaw — hatred for defeat. For it was after a particularly unlikely loss to Providence College that Harding issued public ultimatums to his players to produce or lose their athletic grants-in-aid. Twice he refused offers by reporters to retract the statement.

The rest is unpleasant La Salle history. At the time, perhaps, Harding didn’t know his threats were in violation of NCAA rules protecting student-athletes, but later (after a storm of controversy in bold headlines) he was quoted as saying of the rule: “It stinks.”

Ironically, Harding did what most everyone wanted—he coached the team to an NCAA playoff berth and a 20-8 record, the best log since the Golden Days.

But the price was high. Too steep for even the most fanatic basketball buff. The NCAA, recognizing a sure kill when it saw one, slammed La Salle with a two-year probation after its investigation unveiled several rules violations in addition to the scholarship revocation issue.

Actually, Jim Harding simply made the mistake of speaking what was on his mind, an unpopular and very hazardous habit these days. Many famous coaches across this land agree with Harding’s “win or else” philosophy. The difference is, they will discuss it only in the privacy of their own den over a bourbon and soda—if there. Harding spoke in headlines to the people who love them most!

Henry has accumulated a long record of achievement since he joined the La Salle athletic staff some 38 years ago and, to many, criticism of him is tantamount to striking one’s mother—particularly since his retirement was effective January 1. However, it is difficult for the most loyal friend of La Salle to understand how a man engaged in college athletics for nearly four decades can contend he “didn’t know” NCAA rules.

EQUALLY difficult to understand is the apparent hypocrisy on the part of some sports writers, who act as self-appointed moralists casting moral judgment from Mt. Olympus upon all of amateur athletics. Surely they must know that much of the impetus to produce winning teams stems from a very natural desire to share in some of the vast publicity heaped upon the “big time” victors.

When was the last time you read a banner headline proclaiming Swarthmore’s victory over Haverford? Try to recall the *Sports Illustrated* cover on Slippery Rock’s football team. Or the last glowing sports column about the Drexel Institute basketball team.

It is no sin to decide that winning is the most important criterion for newsworthiness. But please, spare us the shock and indignation when some schools are penalized for seeking a place in the athletic sun.

If there is a hero in this tragic vehicle it must be Dr. Robert Courtney, professor of political science and chairman of the athletic committee, who not only assumed responsibility he could have easily avoided, but has unjustly received some of the blame. Were we *Time*, he would be our Man of the Year.

Perhaps Sandy Padwe, of the *Inquirer*, best characterized the hypocrisy rampant not only in college athletics, but in our entire society:

“A sporting event is entertainment and people want to be entertained. They do not care how an athlete came to wear the colors of a certain school. They care only that he is on the field and will perform when they pay their money to see him. This country has a great capacity for accepting double standards and tolerating hypocrisy. Sports is no different from any other field.” R. W. H.

# CLASS NOTES

**'38**

ROBERT STETS was recently elected chairman of the board and president of Philadelphia International Philatelic Exhibition, Inc.

**'55**

JOHN P. BRADY, assistant U.S. attorney for Delaware, has joined Wilmington Savings Fund Society as the bank's resident counsel.

**'42**

HERBERT FISHER, M.D., former chief of radiology at Episcopal Hospital died there in September.

**'57**

CHARLES A. BEITZ, was promoted to Army lieutenant colonel at Fort Riley, Kan. Maj. JOHN J. BERNER is attending a 38 week course at the U.S. Army Command and General Staff College, Fort Leavenworth, Kan.

**'50**



THOMAS J. WELSH

RICHARD H. BECKER is chairman of the 1969 Signum Fidei Medal selection committee. Lt. Col. JOHN CONBOY, retired from the army in September, was appointed assistant director of athletics at the college. THOMAS J. WELSH has been appointed manufacturing manager for film and sheet by Celanese Plastics Company, Newark, N.J. He will be responsible for the manufacture of the company's cellulose acetate, cellulose propionate and polyester film and sheet materials.

**'58**

IRA DAVIS has returned to the college as assistant track and cross country coach. EDWARD DEVLIN is a participant in the formation of a new corporation for providing computer programming service, Independent Programmers, Inc. JOSEPH F. DOYLE, Esq., was elected to the Washington Township Committee in Gloucester, N. J. EDWARD H. McDERMOTT, customer service manager at the Budd Company is president of the Philadelphia Foreign Trade Association. Maj. WILLIAM J. NELSON received the Bronze Star Medal at Long Binh, Vietnam. CHARLES C. SHARPE has joined the Reading Trust Company's investment department.

**'59**

ROBERT M. FLEMING received a master's degree in system science from the Polytechnic Institute of Brooklyn. *Birth:* To ROBERT ROWLAND, JR., and wife, Carole, a daughter, Marie Daniele.

**'54**



LOUIS J. LEHANE

LOUIS J. LEHANE has been appointed manager of industrial relations for Continental Can Company's eastern metal division.

**'60**

Maj. GERALD J. HONE received the Bronze Star Medal for meritorious service in Vietnam. LEE A. J. MCKEEVER has been selected as personnel officer for the Philadelphia region of the United States Civil Service Commission. A. JOSEPH NOVELLO has been named



## Signum Fidei Dinner March 7

The alumni association's annual Signum Fidei Medal for 1969 will be awarded to Rev. William J. Finley on March 7 at a dinner at Alden Park Manor, it was announced by alumni President Daniel H. Kane.

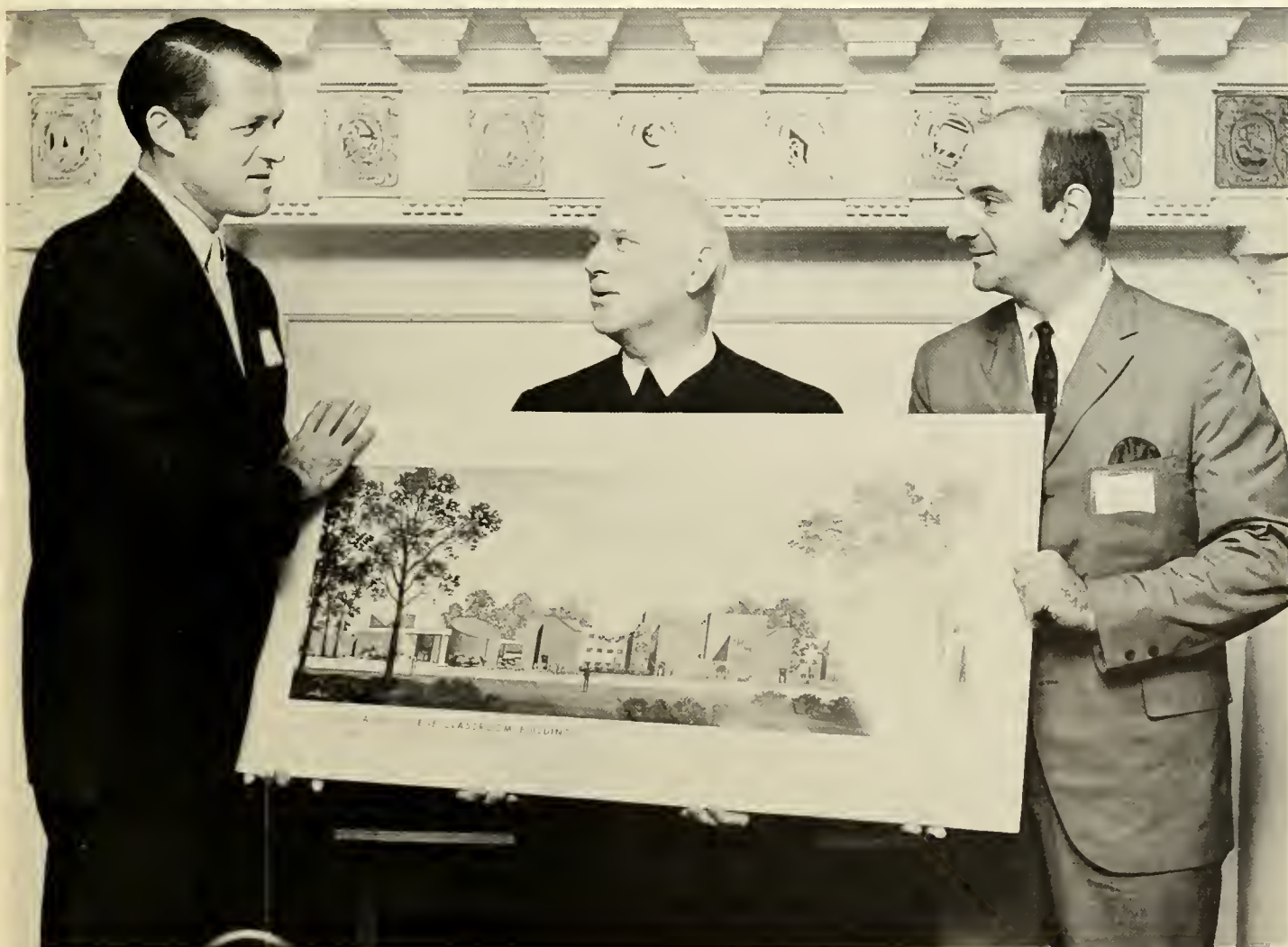
Father Finley served for 12 years as assistant pastor in the Philadelphia ghetto parish of The Most Precious Blood. He was one of the founders of "Operation Discovery," which now offers summer training for about 1200 pre-high school students at six centers in the city. He has promoted classes for slow readers, set up a hot lunch program for poor children, and participated in the organization of a housing development program, which reconditioned homes and assisted in financing.

In agreeing to accept the honor, Father Finley said he had not "deluded" himself with the thought that he had

done anything very special. "I do perceive that in honoring me," he said, "you may be giving heart to many others of my 'level' who might seemingly be working in a vacuum."

The Signum Fidei selection committee was chaired this year by Richard Becker, '50. The Medal derives its name from the motto of the Christian Brothers — "Sign of Faith." Since 1942 it has been given each year to recognize personal achievements in harmony with the established aims of La Salle College and the objectives of the Brothers, and is awarded annually to a person who has made "most noteworthy contributions to the advancement of Christian principles."

Among previous recipients have been Denis Cardinal Dougherty; Bishop Fulton Sheen; Dr. Francis J. Brackland; Sen. Eugene J. McCarthy, and last year's recipient, the Rev. Leon H. Sullivan.



Alumni Fund Chairman Gola (left) discusses 1969 drive goals with President's Representative Brother James Conaghan, F.S.C. and assistant chairman Harvey Portner, '55, at Kick-Off luncheon last fall.



Daniel H. Kane (left), alumni president, presented plaque honoring Brother Daniel Bernian's service.

to the newly-created position of western credit manager for Scott Paper Company.



RAYMOND J.  
GROCHOWSKI

RAYMOND J. GROCHOWSKI has been promoted to project leader in the chemical group at the Rohm and Haas Company's plant development laboratory. HILMAR P. HAGEN was named general supervisor for employee relations at American Can Company's New Castle, Del. plastics plant.

## '62

JOHN P. BRODERICK has been appointed instructor in the department of English at Virginia Polytechnic Institute. THOMAS J.

LYNCH was general chairman of the highly successful Alumni Homecoming Weekend.

## '61

Capt. DAVID J. LELLI has been recognized for helping the 3rd Air Division earn the U.S. Air Force Outstanding Unit Award. *Birth:* To JOSEPH R. DONATO and wife, a daughter, Cecilia Anne.

## '64

Capt. MARTIN J. KEDRA

FRANCIS P. BRENNAN was chairman of the Alumni Homecoming Dinner Dance. Capt. MARTIN J. KEDRA is teaching Army ROTC



at West Virginia University. *Marriage:* PETER L. VISCUSI to Elizabeth Ann Mitchell. *Birth:* to ANTHONY B. CONTINO and wife Carol, a daughter, Suzanne.

## '65

MICHAEL F. DOYLE an accountant with Price Waterhouse and Company, recently passed his Certified Public Accountant exam. CHARLES J. MOONEY has been appointed trainmaster on the Penn Central Railroad at Burns Harbor, Ind. CHARLES A. PIZAGNI has been promoted to a supervisory position in the production department at Rohm and Haas Company's Philadelphia plant.

## '66

ROY J. BARRY was chairman of the annual Alumni Stag Reunion. Capt. JOSEPH B. BERGER received the Army Commendation Medal at An Khe, Vietnam. THOMAS BRADSHAW received an MBA from Harvard University, Cambridge, Mass. JAMES T. COSTELLO was chairman of the committee which operated the Alumni Hospitality Center during the activities of Homecoming Weekend. JOHN C. DABOVICH has joined the financial division of Rohm and Haas Company. THOMAS J. DVORAK has been promoted to senior cost analyst at IBM Corporation's system development division headquarters in Harrison, N. Y. NICHOLAS KIERNIESKY has completed requirements for the MS degree in psychology at Villanova and has been awarded a \$2700 NASA Fellowship to begin Ph.D. work at Tulane in experimental psychology. First Lt. THOMAS D. MCGOVERN received the Bronze Star Medal at An Khe, Vietnam. He has already received the Purple Heart, the Air Medal, and the Silver Star. PETER J. PRYOR is in charge of operations of Pert, Inc., a personnel service in Philadelphia. HENRY P. STOE BENAU has joined the development laboratory at Rohm and Haas Company's Philadelphia plant. FRANK J. SWIECK has been named brand manager of Wright Line Data Processing, Pittsburgh, Pa. *Birth:* To WILLIAM C. KIENZEL and wife Nancy, a son, Michael Patrick.

## '67

ROBERT A. BECKER was honored as the outstanding trainee in his basic training company at Fort Benning, Ga. CHARLES W. ELLIOTT was commissioned a Second Lt. upon graduation from the Officer Candidate School at Fort Sill, Okla. JOHN D. RILLING has been awarded the E2P2 (Extra Effort plus Performance) for his services to Philco Ford Corporation. *Marriage:* THOMAS J. DUNPHY to Kathleen A. Garrahan; THOMAS A. TARRANT to Patricia Lauritzen. *Birth:* To JAMES A. BUTLER and wife Joanne, a daughter, Christine Anne.

## '68

JOHN J. GILLESPIE is one of 26 Peace Corps volunteers assigned to Bolivia to work in rural communities to encourage local self-help projects. PAUL J. JACOX has been transferred from Rohm and Haas Company's research division to the systems development and industrial engineering department at the company's Philadelphia plant. MICHAEL MORAN has been commissioned a Second Lt. in the U.S. Air Force upon graduation from Officer Training School at Lackland AFB, Texas. *Marriage:* WALTER A. BARTASHUS to Helen A. Kline.



# La Salle Vignettes



## **Tom Scotti** / *the real challenge*

"I now realize how Dr. Holroyd used to feel—to really teach these fellows and guide them in their work is the real challenge in life for me; this is what I really love." Thus, **Thomas M. Scotti, M.D., '38**, describes the influence of this issue's cover subject upon him and his work at the University of Miami School of Medicine, where he is professor of pathology and coordinator of teaching and research activities. "No one could compete with the way Dr. Holroyd delivered his lectures, the ease with which he presented his material." A maxima cum laude graduate of La Salle who was first in his class at Jefferson Medical College, Dr. Scotti has been associated with the Miami school since 1953. He previously had a distin-

guished career in pathology at Jefferson, the Medical College of Virginia, and at the world-famous Armed Forces Institute of Pathology in Washington. More recently, he received the University's "distinguished teacher" award in 1966. Dr. Scotti says he is "very pleased" with the progress being made in organ transplantation, but adds "... my only concern is with the moral implications. I'm worried about the question of when a person is morally and legally dead (if a transplant is of a vital organ)." Dr. Scotti, his wife Teresa, and their two sons and daughter make their home in Coral Gables, near the University campus.



**John Helwig** / *the real professor*

"Dr. Holroyd was the most stimulating professor we had in the science area; he's the man who gave all of us the spark to do something," according to **John Helwig, Jr., M.D., '50**, who is chief of the cardiovascular section of Germantown Hospital, one of La Salle's neighboring institutions in East Germantown. "Dr. Holroyd made me certain that a career in medicine was what I wanted. He is the dynamic, inspiring teacher whom we always need more of—the real professor!" A 1954 graduate of the University of Pennsylvania School of Medicine, where he served as director of the cardiovascular clinical research center until 1965, Dr. Helwig is now also director of Germantown's medical residency program and serves as clinical assistant professor of medicine at Temple University School of Medicine. At Germantown, he has helped establish nine ultra-modern and scientifically sophisticated cardiac units, each of which can be monitored via TV from a central location. Dr. Helwig has written more than a score of research articles for medical and scientific journals and he has become one of the leading figures in cardiovascular research. He is a member of the board of directors of the Philadelphia County Medical Society and of the Heart Association of Eastern Pennsylvania. He and his family make their home in suburban Glenside.





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**New President Burke:  
Is God A La Salle Man?**

